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[For Terms, &c., see Fourth Page.]

## Communications.

[Original.]

### A SIGN OF THE TIMES.

BY C. CUNNINGHAM.

Within the temple slept the child.

The after-prop of Israel's family.

When o'er his slumbers calm and mild,

The summons of Jehovah came!

The call was made—the child awoke.

With beating heart and bended knee

The future judge and prophet spoke—

"Speak, for thy servant heareth thee."

O when we hear Jehovah's voice

Breaking the slumber of the soul,

So may we rise, and so rejoice,

So bend our will to his control.

His summons calls us even now.

O may our instant answer be,

"Father, to thy decree we bow;

Speak, for thy servants list to thee!"

[Original.]

CHURCH MEMBERSHIP.

BY A PEDESTRIAN MISSIONARY.

In relation to the Bible, there are only

two classes of persons who are consistent.

The first is the practical Christian, and the

second is the infidel. The first part of these

is the highest style of man, but I am not

disposed to put down the second as the lowest.

I am inclined to give a still lower place

to the professor, who believing or pretending

to believe in the Bible, yet refuses to yield

obedience to its precepts, and has no

faith either in its promises or its threatenings.

Such a man does more injury to Christ's

cause than an openly professed unbeliever,

for under the guise of a friend, he is in

reality a foe. Divest such a man or such a

class of men, of the sheep's clothing in which

they are arrayed, and you would do more to

forward the cause of Christ than by answering

Hume's essay on Miracles, confuting

Coleman, and proving Renan to be an ad-

dilected rhapsodist.

One principal cause of the low state of

the cause of Christ in our day, is the prevalence

of such men in the churches. They

are to be found everywhere, in all denominations,

in the pew, in the pulpit, in the editor's seat,

and in every case their leading characteristics

are the same; in every case they

are distinguished by worldliness, and want

of faith disguised by a form of words, a laquer of Christianity. If the professing

church of God was sound at the core, if the

cause of Christ had no enemies, but those

who are on the outside, there might be some

shew of argument on behalf of the fiction

of the world's conversion, for in that case truth

would have a fair field, but alas for the

church whose worst foes are of its own

household. Humanly speaking, such a

church is not likely to be an instrument of

much good, while there is a likelihood

amounting almost to a certainty, that it will

be productive of much evil.

Reader, platiudes, platiudes, platiudes,

Mere truisms, Mr Scribbler, the veriest com-

mon places. We have heard the same kind

of talk a thousand times. Cease to prose,

tell us someting new, or drop the pen.

P. M. Gentle reader I will not drop the

pen, and yet, upon this subject, I have nothing

new to say. I can only tell you what

you know already, for you yourself know

perfectly, that the evil on which I am now

commenting is in full operation in the

church in our day, that it has increased, is

increasing, and ought to be diminished. I

will not therefore cease to speak of it. The

editor of the *Herald* may indeed refuse to

publish my libations, or if he does publish

them then you may refuse to read them, but

speak upon the subject I will, you may cure,

depend upon it, whether folks will hear or

whether they will forbear.

R. Well, at least speak to the purpose.

Tell us what you would be at. By the mul-

tiplication of many words, by plentifully de-

claring the thing as it is, you have made

known to us what we knew before, that

there are many false professors in the church,

now tell us how the evil is to be cured, or

how the spread of it is to be prevented.

P. M. You set me a hard task, but as in

have no lot or part in the church's Head.

M. D. Wellcome

# THE ADVENT HERALD.

at Christ hath instituted a church, in which general pardon is made thine in particular, and exalt the joy in the not imputing of guilt, in that serenity, that tranquility, at God shall receive thee at thy last hour, thy last bath, the sweat of death, as lovingly, as acceptably, as innocently, as he received thee from thy first bath, the laver of generation, the font in baptism.—Amen.—*r. Donne.*

## A MONOMANIA.

I have an intimate friend who, alas, is a monomaniac! As the word implies, her mania is confined one subject—she is extra sensible other—but that “one subject” is the all important one of dress and fashion. She don’t

“There is a divine law against our forsaking the worshiping assembly,” replied my friend solemnly, “but is there any law, human or divine, against wearing a hood inside a church?”

“Yes,” snapt I, “the law of fashion, which you break at your peril.”

She only smiled, and asked me very coolly if I had been instructed by Dr. B.—“excellent sermon, just as if I had been attending to that!”

I have given up arguing with her; it is only folly to argue with a maniac; but I thought her husband must feel dreadfully so one day I went to converse with him about it; and what do you think he up and said?

“When I wanted a wife,” said he, “I searched the city through for a young lady, who had not a monomania for dress and fashion;

and she was the only one I hit upon; I married her and she suite me first rate.” Only think of it!—Congregationalist.

## THE TRIUMPH OF THE GOSPEL.

God’s grace sufficient to sanctify corrupted man.”

“I CAN do all things through CHRIST, which strengtheneth me” (*Phil. iv. 13.*) is the language of a boastful, or self-righteous man. It is the language of him, who, in sincere humility, declared that “he counted not himself to have apprehended; but, at he had followed after, if by any means might attain into the resurrection of the dead.” (*Phil. iii. 12.*) it is the language of who, knew that he must maintain a perpetual warfare with evil, and seducing passions, “lest that, by any means, when he had reached to others, he himself might be cast away.” (*1 Cor. ix. 27.*) This strong declaration came, not from trust in himself, but from trust in God; it came from a full acceptance, and a just appreciation of the gift of God, and of the promises of the Gospel. For the whole tone of the Gospel, is, in fact, a tone of triumph. It denounces, indeed, the bitterest, and severest woes against man; it sees, and it proclaims, the weakness and corruption of the human heart; it is extreme and exact, in requiring, from that weak and corrupted heart, the practice of the highest holiness; yet, with all this in its view, with the danger of sin, and with man’s propensity to sin, with the difficulties of holiness, and man’s aversion from holiness, full view,—the tone of the Gospel is a tone of triumph. I speak not now of its triumph, contemplating the state of man himself under the Gospel; and in teaching that, notwithstanding the evils of his own heart and nature, he may be not only more than conqueror over the dangers of sin, and the temptations of an evil heart; but that he may per-

somes. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, unflinching character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*H. Bonar.*

## THE INFLUENCE OF EXAMPLE.

The following exhortations are addressed to all persons, parents or tutors, who have the responsibility of education:

1. Be what the children ought to be.
2. Do what they ought to do.
3. Avoid what they should avoid.

4. Aim always that not only in the presence of the children, but also in their absence, your conduct may serve them for an example.

5. Are any among them defective? Examine what you are yourself; what you do, what you avoid,—in a word, your whole conduct.

6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seek afterwards to improve your children.

7. Think well that those by whom you are surrounded, are often only a reflection of yourself.

8. If you lead a life of penitence, and seek daily to have grace given you, it will be imparted to you, and through you to your children.

9. If you always seek Divine guidance, your children will more willingly be directed by you.

10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord “an obedient heart” in order to be able to govern his people.

11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.

12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.

13. An example in which love does not form chief feature, is but as the light of the moon; it is cold and feeble.

14. An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.

PERSEVERANCE.—“Be faithful unto death, and I will give thee a crown of life.” Thus spake the Spirit of God unto the angel of the Church of Smyrna. For he that is warm to-day and cold to-morrow, zealous in the beginning, and slack and easy in his progress, hath not yet well chosen what side he will be on; he sees not reason enough for religion, and he hath not confidence enough for its contrary; and therefore he is of “doubtful mind.” For religion is worth as much to-day as yesterday, and that cannot change though we do; and if we do, we have left God; and whether he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out; but it must be like the fire of heaven: it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell forever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day or night, and set not when kings die, nor are extinguished when nations change their government. So must the zeal of a Christian be a constant incentive of his duty; and though sometimes his hand is drawn back by violence or need, and his prayers are shortened by the importunity of holiness, and some parts omitted by necessities and just compliances, yet still the fire is kept alive; it burns within the light, breaks not forth, and is eternal as the orb of fire, or the embers of the altar of incense.—*Bishop Jere-*

*my Taylor.*

GRACE CONTINUALLY NEEDFUL TO SUCOUR FAITH.—The great principle of a religious life is faith. But, to see how quickly faith will fail, unless he, who gave it, still succour it with his grace, consider the example of St. Peter walking on the sea. The wind was high, the sea roaring, its billows foaming and swelling; yet St. Peter, quitting the ship, walked forward on the waves, to meet the Lord Jesus: for he was strong in faith; and perhaps began to feel a certain self-satisfaction, in reflecting on its power. At that moment, that he might know, and feel, how little of this power was his own, that invisible stay, upon which his faith rested, was withdrawn. This faith, which he imagined so stable, immediately gave way to his fears; and Peter began to sink. Behold, therefore, the vanity of human virtue, left but for an instant to itself! and learn, from this example, the necessity of constant prayer to God, for his aid and support of our best thoughts, and desires, and works. Behold, at the same time, the prevalence of prayer, to procure us this support. Peter, beginning to sink, cried, “Lord, save me!” And immediately Jesus stretched forth his hand, and caught him, and saved him. And he, who stretched forth his hand and saved Peter, is as able, as willing, as present, to hear and relieve us also, when we call upon him.

—*Dr. Townson.*

LET CHILDREN SING.—The editor of the American Magazine, in speaking of vocal music, says:

“All children can learn to sing if they commence in season. In Germany every child is taught to use its voice while young.

In their schools all join in singing, as a regular exercise, as much as they attend to the study of geography, and in their churches singing is not confined to the choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart that gives utterance to this language from the soul. In addition to the delightful influence music has upon the character, it has also a marked influence in suppressing pulmonary complaints.

Dr. Rush used to say that the reason why the Germans seldom die of consumption was,

that they were always singing.”

Reader, are you one of those willing ones,

ready to drink of this living fountain?

If not you must inevitably die, not temporal death alone, but taste the pangs of the second death! How charming the inviting voice of Jesus sounds to a guilty soul. Poor con-

demned sinner, you who feel your need of some one to rescue you from sin and death,

take fast hold of Christ, and cling to his cross.

Look away from all other sources of help,

and you shall find help in him. To him be-

longs the dominion and the peopling of the

world to come, that “new earth, wherein dwelleth righteousness;” and only the en-

grafted branches of his body will have place

there. He is soon coming to take possession

# The Advent Herald.

TUESDAY, JANUARY 9, 1866.

JOSIAH LITCH, EDITOR.

## THE OLD PIE APPLE-TREE.

Half a century ago, in the side hill orchard, stood the old pie apple-tree. With trunk some two feet in diameter, with noble and wide-spreading branches, it was the favorite of the field. Its fruit was of early fall, large and plump in size, striped and flushed in color, juicy, and of delicious flavor; we children never wearied in regaling ourselves with its luscious products. But time, which bears onward to their doom all earthly things, has not forgotten even the old pie apple-tree, that it should be suffered to lag behind. The aged sire, who fifty years ago called it “My tree,” with his sons and daughters, all sleep in the old grave-yard, and the children who played in the door-yard, romped in the orchard, and climbed the branches of the old tree, are now standing in the front ranks, awaiting the great reaper’s sickle.

But what is the fate of the old pie apple-tree? On our recent visit to the old homestead, one of the objects of interest which claimed our thoughts as we made the circuit of the old orchard, was our old, never-to-be-forgotten friend which had so oft regaled our taste and pleased the eye, the old pie apple-tree. Nor was our search long ere we found it. Its companions of half a century since one by one had gone to decay and disappeared, while it, like a lone pilgrim, had braved the frosts of more than a hundred winters, and lived still, a memento of other days. But how changed! That stately trunk and those far-reaching and out-spreading arms were fast going to decay. Many of them had died, and the woodman’s axe had made of them fuel for the fire. The heart was weakened, and its outer fibres had ceased with the vigor of its younger days to send upward the vivifying current. New shoots here and there had shot upward from its center, and perpetuated a decayed existence, with here and there a semblance of its former products. But the whole appearance and condition of the tree indicated that its days would soon be numbered, and the remaining branches which depended on the old trunk for nourishment, like it must soon fall.

And how, we were ready to inquire, can the old pie apple-tree be preserved and perpetuated? Only one way seemed to suggest itself, by which to secure that result. These fresh young shoots which evidently derive very imperfect nutrition even now from the old trunk, if they remain there still, will with it soon die out. But if taken from the old stock, they are united by grafting process to a young, healthy and vigorous stock, from whence may be derived an abundant supply of nutriment, it may survive, be rendered fruitful, preserve its own identity and produce a more delicious fruit than ever before.

SUCH, WE SAID, IS MAN.

Adam the first, is that old trunk. Once full of life and vigor, he gave life to a progeny more numerous than the stars of heaven. He became diseased and rotten at heart, and hastened to decay; a weak and dwarfed race linger still; the surviving branches of the old trunk, which must soon share its fate. How shall these off-shoots be preserved and rejuvenated? how be made to flourish in immortal vigor? Only by being grafted into a mere vigorous and living stock: and that stock is Jesus Christ, the last Adam, the Lord from heaven.

Engrafted into him who is the well-spring of immortal life, the branch which otherwise hasteth to decay shall have everlasting life, and shall never perish; neither shall he come into condemnation, but is passed from death into life.

The engrafting process in the kingdom of nature, is one so familiar to all that it need not be here repeated. But how shall the child of degenerate, and decayed and decaying Adam, be engrafted into the new and living stock?

ANSWER. BY FAITH.

“I am the true vine.” “My Father is the husbandman.” “Ye are the branches.” God, the Father of our Lord Jesus Christ, is the one who must do the work. And he has given instructions on what conditions he will do it for us, which are as follows:

“This is the will of the Father which has sent me, that every one who seeth the Son and believeth on him should have everlasting life, and I will raise him up at the last day.” “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” John 3: 16. “He that believeth and is baptized shall be saved.” Matt.

“Whosoever believeth that Jesus is the Christ is born of God.” 1 John 5: 1. As soon, then, as the penitent sinner’s faith grasps Jesus Christ, the Spirit of life in Jesus Christ begins to flow into his soul and to permeate through the whole inward spiritual being, transforming it to the likeness of Christ, and fitting it for the companionship of Christ, the saints and the angelic hosts. Faith is the conductor by which virtue flows from Christ to the soul. Christ will thus become the trunk of the regenerated race of man, as the first Adam is of the natural race. “No other name is given under heaven among men, whereby we must be saved.”

To himself Christ invites the perishing to come. “Whosoever will, let him take of the water of life freely.”

Reader, are you one of those willing ones, ready to drink of this living fountain? If not you must inevitably die, not temporal death alone, but taste the pangs of the second death! How charming the inviting voice of Jesus sounds to a guilty soul. Poor condemned sinner, you who feel your need of some one to rescue you from sin and death, take fast hold of Christ, and cling to his cross. Look away from all other sources of help, and you shall find help in him. To him belongs the dominion and the peopling of the world to come, that “new earth, wherein dwelleth righteousness;” and only the engrafted branches of his body will have place there. He is soon coming to take possession

of his glorious empire, and reign forever. If we are found in him, and are thus his saints, we shall have a place in that everlasting kingdom, otherwise we shall be cast into outer darkness, where there shall be weeping and gnashing of teeth. Come, then, to Jesus.

## HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

HELL.

There is no word more full of terror than this, or at the mention of which, so many tremble. And well they may be dismayed at the sound, for it is associated with dreadful sorrows. The original Scriptures use four words which are rendered by our English word Hell. *Sheol* of the Hebrews, *Hades* Geenna and Tartarus of the Greeks. In addition to these is the Greek *Abyssos*, rendering the *deep*, and *Bottomless pit*, but referring to the same place as *Hades*.

*Sheol* of the Hebrew Scriptures is rendered into the Greek both in the Septuagint of the Old Testament and in the New Testament, by the word *Hades*. *Sheol* was used by the Hebrews to designate the place of the soul in the intermediate state between death and the resurrection, and which the Scriptures locate in the bowels of the earth. Thus the Lord uses the term in Deut. 32: 22. “For a fire is kindled in mine anger, and shall burn unto the lowest *Sheol*, or hell.” *Sheol*, then, is in the bowels of the earth. So also when Korah and his company rebelled and the earth opened and swallowed them up, they “went down alive into *Sheol*, and the earth closed upon them, and they perished from among the congregation.” Heaven is always represented as being upward, and hell or *sheol*, and *hades*, as being downward. Up into heaven, down to hell. To us there is but one way down, and that is into the earth. The Bible, therefore, always represents *Sheol* and *hades* as being down in the earth.

That *Sheol* is used to designate the place of the soul, we learn from Ps. 16: 10. “Thou wilt not leave my soul in hell, or *Sheol*, neither wilt thou suffer thy holy one to see corruption.” The Old Testament worthies expected their souls to go to *Sheol* when they died. Thus the old patriarch Jacob, when Joseph’s clothes were returned to him, said, “It is my son’s coat: an evil beast hath devoured him; Joseph is without doubt rent in pieces.” “For I will go down into *Sheol*, or hell.” Jacob did not mean that he would go down to the grave to his son, where his dust lay; for he did not believe he was in the grave, but that he had been devoured by a wild beast.

They understood *Sheol* to be a place of pain and sorrow. “The sorrows of *Sheol* compassed me.” Ps. 18: 5. “The pains of *Sheol* gat hold upon me.” 116: 3.

When the king of Babylon died, he is said to have gone down to hell or *Sheol*. “Hell (*Sheol*) from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. They shall speak and say unto thee, Art thou become weak as we? Art thou become like unto us?” *Sheol*, therefore, is the place of the dead, where they meet, receive, recognize and converse with new-comers. Say they to the king of Babylon, “Thou shalt be brought down to *Sheol*; to the sides of the pit.”

All the foregoing instances are the literal use of the word *Sheol*, for the place of souls departed. But it has also its figurative use to express whatever is downward, low, or deep. Hence it is used for the grave because it is downward in the earth. Also, Jonah in the fish’s belly cried “out of the belly of *Sheol*.” It would be as foolish to attempt to deny the figurative use of the word to designate the place of the body in silence and darkness, where there is no work, nor devise, nor wisdom, nor knowledge; a place that cannot celebrate God’s praise, as it is to deny its literal use to designate the place of the soul where they do know, recognize and converse. To deny either meaning and use will be to fil the Bible with contradictions. To admit both uses, harmonizes all that is said on the subject. I prefer, therefore, to admit both uses, and thus give the word of God its obvious meaning in each instance.

HADES.

The New Testament uses the word in its literal sense, to designate the place of the soul, except in one instance, where it is used figuratively for a low and debased condition. “And thou Capernaum, which art exalted to heaven, shalt be brought down to hell.” This is an antithesis, expressive of two extremes—exaltation and debasement.

In Matt. 16: 18, “The gates of hell shall not prevail against it,” the word is used in its literal sense, and affirms that the gates of hades or the under-world will be opened, and all his Church released and resurrected. Luke 16: 23, it is used in its literal sense for the place of departed souls: “In hades he lifted up his eyes being in torment.” So also, Acts 2: 27, “Thou wilt not leave my soul in hades,” is an instance of its literal use. The same is true of 1 Cor. 15: 55; Rev. 1: 18; 20: 13, “O death where is thy sting, oh hades, where is thy victory?” “I have the keys of death and hades.” “Death and hades delivered up the dead which were in them.” The revised Testament of the American Bible Union, renders the word the *under-world*, which is a true expression of the meaning of the word. If they carried out the principle to translate all words from Greek into English, they could only do it by under-world.

The word embraced two departments, both of which were, according to the faith of the Jews, *under the earth*; one for the righteous and the other for the wicked. Josephus,

the Jewish historian, has given us a full and explicit definition of the term as that people used it. That he was substantially correct we have reason to believe from the fact that our Saviour used the terms in the same sense. The following is Josephus' account of hades:

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behaviour and manners."

In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment; as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

For there is one descent in this region, at whose gate we believe there stands an archangel with a host, which gate those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expecting of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil; no burning heat, no piercing cold; nor are any briars there; but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reprobate them, and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls drag them into the neighborhood of hell itself; when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them: insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

#### DIRECTION OF LETTERS.

In order that there may be no misunderstanding in regard to the new arrangement in the office, we repeat the notice:

All strictly business letters, such as contain money, orders, and such like, send to R. R. Knowles, Providence, R. I.

All original articles, selected pieces and letters for the *Herald*, should be directed to Elder John Pearson, Newburyport, Mass.

This arrangement is perfectly simple and need cause no confusion or mistake.

#### News of the Week.

##### FOREIGN NEWS.

##### GREAT BRITAIN.

Sir H. Storkes and Mr. Roundell, Secretary to the Loyal Commission, also Mr. J. Gorrie, Advocate Deputy for Scotland, who acts as counsel for the sufferers in the late outbreak, sailed per steamer for Jamaica, December 18. Storkes has been appointed Governor of Jamaica.

£835,500 are on the way from Australia to London.

Consols are very heavy in consequence of the continued drain of gold from the bank; quoted at 87½ a 87½ for money. French rents heavy at 68½ 35c.

The Governor of Richmond Bridewell had been dismissed. The Lord Lieutenant of Ireland had refused to appoint a commission of inquiry into Stephen's escape.

The cattle plague was increasing.

The Jamaica commission has framed an order to watch the progress of official inquiry and furnish Mrs. Gordon and others with legal assistance.

The London *Times* says Secretary McCulloch's report to Congress is a very able document. It is remarkable among similar American official documents as being grounded on sound financial principles. The most striking point is his confidence in inviting the action of the Executive for a loan for funding the paper currency. Whatever may be the cause of the financial discussion, the current session of Congress will be watched by England, which is much in the same position.

##### FRANCE.

Prince Napoleon arrived in Paris on the 13th. The *Liberte* says Prince Napoleon went to the Tuilleries on the 18th.

Gen. Schofield had returned to Paris from London.

##### SWITZERLAND.

Large popular meetings had been held in Berne and Coire, at which resolutions were passed favoring the summoning of the Federal Assembly for a revision of the Constitution.

##### AUSTRIA.

The Hungarian Diet was opened on the 14th inst., by the Emperor in person.

His Majesty said a contradiction existed between the statements of some Austrian statesmen, who asserted that Hungary had forfeited all her ancient constitutional rights by the insurrection of 1848-9, and the claim of the Hungarian political parties to have all constitutional reform vigorously carried out on the basis of historical rights. This contradiction could only be reconciled by the pragmatic sanction, which both parties had taken as their point of departure.

The Emperor recognized the necessity of the autonomy of Hungary, so far as it does not effect the unity of the Empire, and the position of Austria as a great European power. His Majesty wished to re-establish the integrity of the Hungarian Crown, and in order to effect this, steps had been taken that Transylvania and Croatia should be represented in the Diet at Pesth. The first task before the Diet was to take into consideration those questions which concern all the provinces.

The Emperor wished the Diet to keep in view, as their principal aim, the unity of the Empire and the position of Austria as a great power. The second object of the Diet must be the revision of the laws of 1848, which were to be modified, since they were incompatible not only with the unity of the Empire, but with the rights of the sovereign. These principal questions having been solved, the Diet must then discuss the inaugural diploma (the programme of the Coronation,) after which the coronation of the Emperor of Austria as King of Hungary would take place. He hoped that the confidence between the nation and the King would be increased, and that the great work of decentralizing Austria and Hungary would give satisfaction to all the nationalities composing the Empire.

His Majesty's speech was frequently interrupted by cheers.

##### SPAIN AND CHILI.

A Paris correspondent of the *Times* says the English note, amended by the French Government, and accepted by England, containing certain propositions for the settlement of the Chilian difficulty, was received at Madrid on the 9th, and its reception acknowledged the same evening by telegram to Paris. It proposes that vessels captured from Chili by Pareja shall be given back, and that no money payment in shape of indemnity be demanded. As to salutes, on which Chilians are as punctilious as Spaniards, it is proposed they shall be alternate—that is, the first gun of the Chilians shall be immediately answered by the Spanish Admiral, and so on, gun for gun.

##### BELGIUM.

At the funeral of King Leopold, Queen Victoria will be represented by Lord Sydney, and five generals of the English army will also be present, likewise the Prince of Wales and Prince Arthur.

The Emperor Napoleon will be represented by the Duke of Bassano. The Crown Prince of Prussia, Grand Duke Constantine of Prussia and other high personages are also expected.

Leopold the Second took the constitutional oath before both houses on the 17th. He made a speech thanking foreigners for their sympathy, and said: "I shall religiously follow my father's example and precepts, I will be a Belgian king from my heart and soul. My constitutional position keeps me aloof from conflict of opinions, leaving the country to decide them. By activity and progress, Belgium will retain the support of foreign powers." The Senate and Deputies address to the King will express a desire for concord. The presentation of addresses took place on the 18th. They express unalterable devotion to the King, and the conviction that the King will preserve that which the courage of the people had founded and the wisdom of Leopold the First consolidated.

##### INDIA.

The public health was good at Bombay. The crops present a promising appearance. Cotton advancing.

*Liverpool*, Dec. 20.—The steamship City of Baltimore arrived at Queenstown to-day.

The discount demand at the Bank of England was in full scale, but in the Stock Exchange the supply of money was rather abundant. Short advances offered at 4 a 4½ per cent. The drain of gold from the bank for Paris and Alexandria continued, and there were no arrivals.

McCafferty, formerly a captain in the confederate armies, and a subject of the United States, has been put on trial for Fenianism at Cork. The judges held that his being an alien was fatal to the indictment, and the jury rendered a verdict of not guilty.

The grand jury at Cork had indicted T. Duggan, O'Donovan, John Cassey, James Mountain and A. Nichols, Jr., for treason and felony.

There has been a slight increase in the deaths from cholera in Paris.

Flour had declined in Paris.

A treaty of commerce between England and Austria had been drawn up, and would be signed immediately.

Count Eulenbergh, concerned in the murder of Ott, Prince Alfred's cook, had been sentenced to five and a half months' confinement.

A Turkish loan of six millions sterling is announced to have been negotiated in Paris at 66.

##### MEXICAN AFFAIRS.

It has been erroneously stated that the French and United States governments have arrived at an understanding with regard to Mexican affairs. It is known, however, that Maximilian has not met his pecuniary engagements with Napoleon for keeping the French troops in Mexico, and that the French Emperor is not willing to support a military force at his own expense.

It is a subject of comment, that at the President's reception yesterday, none of the Diplomatic Corps recognized or spoke to the Mexican Minister. They evidently do not acknowledge him as a representative of any government. Senor Romero was cordially received by President Johnson, but remained

only a few minutes in the reception room, leaving some time before the departure of the other Ministers.

A steamer which arrived at New York lately from Vera Cruz 24th ult., reports that the Empress had returned from Yucatan, arriving at Vera Cruz on the 20th. The visit is said to have been very satisfactory. The Imperialists claim to have gained another victory over the Republicans under Diaz on the 24th ult., near Comitita, in which the famous leader Thomas Sanchez was killed. Maximilian had appointed Don Luis Arroyo, Assistant Secretary of Foreign Affairs, and Don Manuel B. Cunha Reis, exclusive Superintendent of Introduction into Mexico of Coolie laborers. Gen. Quintanilla and his private secretary were assassinated on the 27th of November, on one of the highways, by their military escort, with the object of plunder. The Republicans have taken possession of the town of La Paz, in Lower California. The announcement is made of the final prevalence of peace in the departments of La Sierra and Huasteca. Eight hundred French troops, whose time of service had expired, were to leave Vera Cruz on the 24th of December. The arrival of others from France was daily looked for. It is reported Maximilian's Minister of Foreign Affairs recently stated that the only hope of the Imperial government rested on the success of its loan in the London market. Gen. Ignacio Mendizábal has given in his adhesion to the Imperial cause. The Emperor Maximilian had sent the Empress a Mexican medal of merit, in recognition of her noble example in visiting the cholera hospitals of Paris. A religious ceremony was held at Guadalajara Hidalgo on the 12th ult. Fifty thousand persons were present, mostly Indians. The Emperor, Marshal Bazaine and Minister of State also attended.

The Emperor recognized the necessity of the autonomy of Hungary, so far as it does not effect the unity of the Empire, and the position of Austria as a great European power. His Majesty wished to re-establish the integrity of the Hungarian Crown, and in order to effect this, steps had been taken that Transylvania and Croatia should be represented in the Diet at Pesth. The first task before the Diet was to take into consideration those questions which concern all the provinces.

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## List of Donations.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.  
FOR EXTRA EXPENSES OF HERALD.  
Amount previously received. \$620 17  
Eli Felt, 100  
Isaac Yocom, 75  
FREEDMEN AND ITALIAN MISSIONS.  
"Give and it shall be given you good measure pressed down, shaken together, and running over, when man give into your bosom. —Luke 6: 38.

Amount previously received, \$2,035 07  
J. Moore, 2 00  
G. & N. Morris, 5 00  
Nancy Martin, 2 00  
Mary Everett, 2 00  
Isaac Yocom, 3 00  
Diantha Ticknor, 1 00

FOR MISSION HOUSE.

Amount previously received, \$197 65  
DO SOCIETY FOR FREEDMEN'S MISSION.  
Amount previously received. \$12 61

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.  
Amount previously received. \$121 00

## The Family Circle.

### A HYMN.

"Our life is hid with Christ in God."—Col. 3: 3.  
Let my life be hid with thee,  
Gracious Saviour! Lord of might have  
Saved from sin, from dangers free,  
Lightened with thy perfect light.

Let my life be hid with thee,  
When thy raying fess abound;  
Covered by thy canopy,  
Safe within thy holy ground.

Let my life be hid with thee,  
When my soul is vex'd below;  
Let me still thy mercy see,  
When bow'd down by grief and wo.

Let my life be hid with thee,  
When in death I sink and fail;  
Lest my raging enemy  
In that dying hour prevail.

Let my life be hid with thee,  
Bound within thy life above;  
Living through eternity  
In the realms of peace and love.

THE WIDOW.

A STRANGE TALE, BY JOHN ASHWORTH.

Continued.

Having thus became acquainted with the bereavements, trials, and struggles of the two truly respectable and, I thought, pious creatures that now sat in silence waiting my answer, I found it was my turn to become thoughtful. Eighteen pounds would pay all, and establish their credit with their tradesmen. The cotton famine was nearly over, and this sum might save two deserving creatures from misery and ruin. What shall I do? Yes, what shall I do? I have no eighteen pounds to spare. I have every year hundreds of cases of distress, but I relieve them with very small sums, and this sum would relieve many such cases. These were my thoughts; and not knowing what to do, and fearing to crush all their hope, I at last said,

"Well, you must excuse me giving you an answer at present. I have a few wealthy friends that, might, if they know of your case, give me something to help you. One of them has a long knitted purse, one end of which he says, specially belongs to the Lord, for he gives by rule, and gives much. Sometimes he tells me that the Lord's end is getting rather full, and asks me if I have any real cases of need. I will see this good man and ask him how his purse is, and let you know early."

With this promise they both seemed greatly satisfied, saying that whoever found the money, they would gladly return it when able.

I saw my friend with the two-ended purse, but was sorry to find both ends just then were empty; but I was sure he had his own good reason for having given his all, for he gave much, and much comes to give.

I wrote to say that the purse was empty, but, lest they should despair, again promised to call and see them.

On the 18th of June, Sunday, I had an engagement at York-street chapel, Heywood. The day was very hot. Passing the house of one of my friends, residing between Rochdale and Heywood, I called, requesting they would allow me to bathe my hands and face in cold water. I was shown up stairs into the bath-room. When I came down, the lady of the house said,

"Mr. Ashworth, I have just been reading to my husband your narrative of the 'Twenty pounds, or the Little Prayer,' and he thinks it was a very timely deliverance for the old Mr. Gadsby, and so think I."

That moment a very strange sensation came over me, for I felt God was at work for the fatherless and widow.

"Indeed," I replied, "I have a little tale to tell you about another person that has been reading that narrative, and at once told them all about the poor suffering creatures in Lothdale-road.

They both heard me with the greatest interest, but one of them said,

"But you surely are not going to find them the money, are you?"

"I don't know that," I replied. "My Bible says, 'Blessed is he that considereth the poor, for the Lord will deliver him in the time of trouble.' If I live, I no doubt, shall have trouble; yet it will be a great consolation to know and feel that the Lord will not forget me then."

For a moment both of them looked very thoughtful; and, my time being expired, I shook hands and left them.

On the morning of the 20th of June, I awoke much earlier than usual, for I had been much troubled in my sleep; as distinctly as a dream can be distinct, seeing mother and daughter in greater trouble than ever. I at once saw I must immediately decide what to do, and I did determine to advance the eight pounds for one of the creditors, and see the other, and request him to wait another six months, and I would see that he did not lose his money. This I determined to do that day.

On opening my letters on the morning I was going to see the distressed widow, I found one was from the house I called at on Sunday, and I read as follows:—

"Dear Sir,—After you left on Sunday, we could not help thinking of the two poor creatures you mentioned. It would be a very sad thing for them to be turned out of their living, and I write to say we will furnish you with ten pounds. Will you be so kind as to convey it to them. The Lord bless you!—Yours truly, —"

On reading this letter, I thought—Yes, God lives! He lives! He lives! and "He is a Father to the fatherless, and a Judge to the widow, is God in his holy habitation." Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in Me." Yes, He lives, and "blessed is the man that maketh the Lord his trust."

Some may say this was a singular chance or accident—a case of remarkable good luck. Indeed, people that believe in luck, chance, and accident, are very inconsistent, if they pray. Such persons heed not, or believe not in, an all-seeing, wise, and superintending Providence. A sparrow falls not to the ground, without God's notice, and He tells his children, that the very hairs of their heads are all numbered, and urges them to call on Him in the day of trouble, and He will deliver them. The doctrine of luck is the doctrine of the fatalist.

That day, on entering the little shop in Rochdale-road, the daughter was standing behind the counter, and seemed unusually calm, and I had an impression some one had been with help before me.

You seem more cheerful to-day; have you got out of your difficulty?" I asked.

"No, sir," was her reply, "I always feel happy when I see mother so. She is very much lifted up with more than a conviction that we are to have help to-day." Then looking on me, with tears in her eyes, she said,

"I never saw mother so earnest in prayer and so long on her knees as she was last night. On rising she smiled at me, as I lay in bed, saying, 'Oh, how happy I feel! the Lord has really heard my prayer; and we shall see it very soon.'

When the mother came into the shop, I laid the money down. She looked first at the money, then at her daughter, then at me; then, folded her hands, calmly said, "The Lord will not turn a deaf ear to the cry of the fatherless and widow."

INTERESTING OLD DOCUMENT.

The last Fredericksburg (Va.) Ledger contains the will of the mother of Washington, as written by herself and recorded in the Clerk's office of Spotsylvania county. We publish below this rare and curious document. The original is in possession of J. J. Chew, Esq., of Fredericksburg:

"In the name of God. Amen. I, Mary Washington, of Fredericksburg, in the county of Spotsylvania, being in good health, but calling to mind, the uncertainty of this life, and willing to dispose of what remains of my wordly estate, do make and publish this my last will, recommending my soul into the hands of my Creator, hoping for a remission of all my sins, through the merits and mediation of Jesus Christ, the Saviour of mankind. I dispose of all my worldly estates as follows:

Imprimis—I give to my son, General George Washington, all my lands on Accokeek run, in the county of Stafford, and also my negro boy George, to him and his heirs forever; also my best bed, bedstead, and Virginia cloth curtains (the same that stands in my best room,) my quilted blue and white quilt, and my best dressing glass.

Item—I give and devise to my son, Charles Washington, my negro man Tom, to him and his assigns forever.

Item—I give and devise to my daughter, Betty Lewis, my phaeton and bay horse.

Item—I give and devise to my daughter-in-law, Hannah Washington, my purple cloth cloak, lined with shag.

Item—I give and devise to my grandson, Corbin Washington, my negro wench, Old Bet, my riding chair, and two black horses, to him and his assigns forever.

Item—I give and devise to my grandson, Fielding Lewis, my negro man Frederick, to him and his assigns forever; also, eight silver table-spoons, half my crockery ware, and the blue and white tea-china, walnut book-case, oval table, one bed, one bed-spread, one pair sheets, one pair blankets, and white cotton counterpane, two table-cloths, six red leather chairs, half of my pewter, one-half of my iron kitchen furniture.

## THE ADVENT HERALD.

### GOING TO THE DOCTOR.

Mr. Henry East, the author, records the interesting case of a dog named "Dash," which had its leg broken, by being run over, and was taken to a surgeon, to have it set. Some time after, when the leg was healed, "Dash met with one of his friends, who was suffering from a similar accident. He immediately trotted off with him to the surgeon, where he had himself obtained relief, and barked and howled for admission. As soon as the door was opened, "Dash" rushed into the surgery, and, as well as he could, explained his errand. The kind surgeon set the poor lame dog's leg, after which the two four-legged friends left the house, expressing their gratitude most unmistakably, by the wagging of their tails, Dash bounding about with delight.

Item.—I give and devise to my grandson, Lawrence Lewis, my negro wench Lydia, to him and his assigns forever.

Item.—I give and devise to my granddaughter Bettie Carter, my negro woman little Bet, and her future increase, to her and her assigns forever; also my largest looking-glass, my walnut writing-desk with drawers, a square dining-table, one bed, bedstead, bolster, one pillow, one blanket and pair sheets, white Virginia cloth counterpane and purple curtains, my red and white tea-china, tea-spoons, and the other half of pewter, crockery ware, and the remainder of my kitchen furniture.

Item.—I give to my grandson, George Washington, my next best dressing-glass, one bedstead, bed, bolster, one pillow, one pair sheets, one blanket and counterpane.

Item.—I give to my daughter, Betty Lewis, fancy any one, two, or three articles thereof, she is to have them before a division thereof.

Lastly—I nominate and appoint my son, General George Washington, executor of this my will, and as I owe few or no debts, I direct my executor to give no security, nor to appraise my estate; but desire the same may be allotted to my devices with as little trouble and delay as may be, desiring their acceptance thereof as all the token I now have to give them of my love for them.

In witness whereof I have hereunto set my hand and seal, this 20th day of May, 1788. MARY WASHINGTON.

Signed, sealed and published in our presence, and signed by us in the presence of the said Mary Washington, at her desire.

(JAMES MERCER,  
JOSEPH WALKER,  
JOHN FERNEYHOUGH.)

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Surpasses in efficacy, and destined to supersede, all other known remedies in the treatment of those Diseases for which it is recommended.

It has cured CANCERS after the patients have been given up by all physicians.

It has cured CANCER in its worst forms, in hundreds of cases.

It has cured SCALD HEAD.

TUMORS have been removed by it in repeated instances in which their removal had been pronounced impossible by a surgical operation.

ULCERS of the most malignant type have been healed by its use.

It has cured many cases of NURSING SORE MOUTH when all other remedies have failed to benefit.

FEVER SORES of the worst kind have been cured by it.

SCOURVY has been cured by it in every case in which it has been used, and they are many.

It removes WHITE SWELLING with a certainty no other medicine has.

It specially relieves from the face all BLOTCHES, PIMPLES, &c., which though not very painful, perhaps, are extremely unpleasant to have.

It has been used in EVERY KIND OF HUMOR, and never fails to benefit the patient.

It has cured SCROFULA in hundreds of cases, many of them of the most aggravated character.

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# The Advent Herald

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

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Original  
Two Opposites.

BY A PEDESTRIAN MISSIONARY.

There are extremes in this matter. Nothing is more common in the present day, than to hear opinion quoted as proof. When the ancient Pythagoreans were disputing among themselves, he was considered to be in the right who was able to quote the opinion of Pythagoras on his side. "He has said it," was regarded as settling the question. After that, argument was at an end, being superseded by authority. The practice has descended to our day, and Christians of the nineteenth century follow in the footsteps of the heathen, who flourished before the Christian dispensation began to run its course. Not that they quote the opinion of Pythagoras, for the transmigration of the soul is not a Christians doctrine, indeed there are some persons calling themselves Christians, who with a profanity of wisdom that does them infinite credit, have discovered that they have no souls, but they do what may be regarded as the Christians equivalent, they quote Matthew Henry, or Adam Clarke, or Thomas Scott, or John Wesley, or Rev. Dr. Thos or Rev. Mr. That, and having done so they take no farther thought about the matter in hand whatever that may be. Provided, always, that matter pertains to religion. If it be connected with worldly good they are emancipated from mental thralldom, but upon the most important of all matters, even those which concern their eternal weal, it seems to be taken for granted that the ministry are the only competent judges, and that they are possessed of a monopoly of wisdom. From this circumstance it is evident that the class of persons of whom I now speak are great admirers of antiquity. The example of the noble Bereans is not old enough to suit them, and so they plunge into the darkness of heathenism, and follow that of the followers of Pythagoras. Yes, decidedly, there are extremes in this matter.

But there is such a thing as an opposite extreme. It is an evil for a man to pin his faith to man, and to take for granted that because certain men have been educated for the ministry, that therefore they are possessed of a monopoly of Biblical lore, and that instruction coming from their lips is to be received as truth, without being subjected to examination. What is this but Popery. The essence of the antichristian apostacy lies in this, that the soul is not to be permitted to come into personal contact with God, but that men occupying an official position, ought to come between, and act as mediums of communication. It matters not by what name these men are known, whether it be priest or presbyter. If by any means, whether with or without the consent of their flocks, whether formally or informally, whether by the agency of commentaries or sermons, or by dint of bell, book and candle, they step or are placed between the soul and its Maker, there is to be found the essence of Popery; then the mystery of iniquity doth already work. In that case Presbyter is merely Priest writ large.

But it is possible to go to extremes even in going against Popery. It is possible to get too far from Rome. Anxiety for mental liberty may, if we are not careful, degenerate into mental licentiousness. In spurning the control of the man of sin, and refusing to follow the example of his followers, whether they obey the priest or tie themselves to the leading strings of the presbyter, we may if not on our guard be guilty of the folly of refusing to receive any instruction whatever from wiser men than ourselves. This kind of spirit is far from being uncommon, and will generally be found to manifest itself amongst the young, the superficial, and the ignorant. If the organ of self-esteem happens to be well developed upon the cranium of these classes, the right of private judgment will be found to be possessed of peculiar charms for them, and will manifest itself in an argumentative and contentious spirit, an entire want of docility, and an utter inaptitude for receiving instruction. The plainest declarations of Scripture will have no weight with them when they do

not happen to agree with their preconceived ideas. The most cogent train of reasoning will produce no effect upon their minds if it be opposed to their crochet. "Ah, its all very well," will be their answer, "but that's what I think." They do not quote Pythagoras, neither do they quote Matthew Henry or Adam Clarke, but they quote, and that freely, the opinions of thinkers of whom they entertain a much higher opinion, whatever the rest of the world may do, they quote themselves. In doing so they seem totally unconscious of the fact that while boasting of their freedom from the domination of men they are in reality subject to that domination in its meanest form, for they have only got rid of the control of great men to be brought under the control of little ones; at the very best they are emancipated from others to be subjected to themselves. I do not know a more pitiable frame of mind than this, and I may add a less hopeful one. If such a mental condition should happen to be united with conscientiousness, which is sometimes the case, the patient may be regarded as all but incurable, for of all kinds of fools, there are none so difficult to enlighten as conscientious fools. Give such a person the gift of gab, fill his mind with some trashy but plausible crochet, such as Materialism, Seventh Dayism or such like, and he will prove a bore to an entire neighborhood.

Would that this was a fancy sketch. But it is not so. I know more than one who are infected in various degrees with this evil spirit of indecency; persons whose information is very limited, but whose self-esteem is very large; persons who because they can repeat a few texts with fluency think that they thoroughly understand the most difficult subject, when in point of fact they do not comprehend its first principles; persons who, requiring much teaching, deem themselves qualified to instruct men of grey hairs. Truly, I again repeat, there are extremes in this matter.

Were this spirit general, which, however, is not the case, on the contrary, its opposite is one of the leading errors of the day, the office of the minister would become a nullity, or be transformed into a bed of thorns. A minister who arrogates the power of a Pope over his people, is guilty of presumption, but a people each of whom would arrogate to himself the power of a Pope over the minister, would be still more presumptuous. Extremes are ever wrong. Truth invariably lies in the mean. Granting that every man has a right to think for himself, that right must from the very nature of the case, be subject to limitation. It is absurd to suppose that a farmer or a mechanic, whose time is necessarily occupied with his calling, can be well acquainted with his Bible as the man who gives himself wholly to the work of the ministry; just as absurd as it would be to suppose that the devoted minister should be expected to have as much knowledge of agriculture or handicraft as the farmer or the mechanic; each of them if equally diligent must needs exceed the other in his own calling, and so a certain amount of deference is due to the minister on all subjects which come within his sphere.

How beautifully the machinery of this great world would work, if every thing was kept in its proper place! The jarring that so often takes place, is caused entirely by the derangement of the different parts of the vast machine. What a beautiful spectacle is presented by a well ordered church, when pastor and people act in harmony. The pastor diligently searches the Word, that he may feed the flock of God, and give to each his portion of meat in due season. The people listening to his instructions with intelligent docility, esteeming him very highly in love for his work's sake, proving all things, and holding fast by that which is good. How different from slavish submission on the one hand or petulant presumption on the other. And the causes of these different states of feeling are as different as the feelings themselves. The first has its foundation in an intelligent apprehension of the value of the soul, and the importance of rightly understanding the Word of God, the second in superstitious feeling or phlegmatic indifference to Divine truth, and the last in ignorance, and vanity, and self-sufficiency.

How should we deal with these two classes so as to benefit them? How should we elevate the one to a manly independence, and reduce the other to the level of common sense? A hard question. This one thing at least we must do. We must declare unto them the whole counsel of God, keeping back no part of his truth, and thus endeavor to impress upon the mind a deep sense of personal responsibility. Those who preach the Word must remember that their duty is to direct men's thoughts to the Saviour, and not to themselves. They must bear in mind that they are nothing better than finger posts, whose sole use is to point the way. I have sometimes thought also, that it would be a very desirable thing if at least some of them would talk a little less about magnifying their office, for I have sometimes had a suspicion that that was only an indirect way of magnifying themselves. It is rather difficult on the part of the speaker, to effect mental separation between the office and the man. I do not like to hear ministers talk about "the sacred desk." This unscriptural

phrase has I think a tendency to foster a spirit of clerical pride, and to engender a feeling that because they fill the sacred desk, therefore they ought to be regarded as sacred persons. Popery is not confined to Rome. The more the preacher elevates the Saviour, and forgets himself, the more likely he is to be a useful servant. I may be mistaken, but I cannot help thinking that some of the slavish spirit among the people on which I have been commenting, is traceable to the ministry. Less talk, brevity, and more practice. Believe me, that the office of the Christian ministry is able to maintain its own place, although not a word is said in its praise, provided those who fill it are only faithful to their trust.

With regard to the petulant class, my idea is that the less you say to them the better. They fatten upon controversy. It is the very breath of their nostrils. Bow them or yourselves politely out of the room when they shew a disposition to begin it, and the evil spirit may receive a check. I am afraid that some may despise me for my want of courage, but I confess that when I meet with a person given to controversy, I always feel inclined to run away.

### COME UNTO ME.

I heard the voice of Jesus say,  
Come unto me and rest,  
Lay down, thou weary one, lay down  
Thy head upon my breast.

I came to Jesus as I was;  
Weary and worn and sad;  
I found in him a resting-place,  
And he has made me glad.

I heard the voice of Jesus say,  
Behold, I freely give  
The living water: thirsting one,  
Stoop down and drink and live.  
I came to Jesus and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in him.

I heard the voice of Jesus say,  
I am this dark world's light;  
Look unto me, thy morn shall rise,  
And all thy day be bright.

I looked to Jesus and I found  
In him my star, my sun;  
And in that light of life I'll walk,  
Till travelling days are done.—Bonar.

Original.

### THE INTERMEDIATE STATE.

BY DR. ISAAC WATTS.

It is confessed that the doctrine of the resurrection of the dead at the last day, and the everlasting joys, and the eternal sorrows that shall succeed it, as they are described in the New Testament, are a very awful sanction to the gospel of Christ, and carry in them such principles of hope and terror as should effectually discourage vice and irreligion, and become a powerful attractive to the practice of faith and love and universal holiness.

But so corrupt and perverse are the inclinations of men in this fallen and degenerate world; and their passions are so much impressed and moved by things that are present or just at hand, that the joys of heaven, and the sorrows of hell, when set far beyond death and the grave, at some vast and unknown distance of time would have but too little influence on their hearts and lives. And though these solemn and important events are never so certain in themselves, yet being looked upon as things a great way off, make too feeble an impression on the conscience; and their distance is much abused to give an indulgence to present sensualities. For this we have the testimony of our blessed Saviour himself, Matt. 24: 48. "The evil servant says, my Lord delays his coming; then he begins to smite his fellow servants, and to eat and drink with the drunken." And Solomon teaches us the same truth, Eccles. 8: 11. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." And even the good servants, in this imperfect state, the sons of virtue and piety may be too much allured to indulge sinful negligence, and yield to temptations too easily when the terrors of another world are set so far off, and their hope of happiness is delayed so long. It is granted, indeed, that this sort of reasoning is very unjust; but so foolish are our natures, that we are too ready to take up with it, and to grow more remiss in the cause of religion.

Whereas if it can be made to appear from the word of God, that at the moment of death, the soul enters into an unchangeable state according to its character and conduct here on earth, and that the recompences of vice and virtue, are, in some measure, to begin immediately upon the end of our state of trial; and if, besides all this, there be a glorious and a dreadful resurrection to be expected, with eternal pain or eternal pleasure both for soul and body; and that in a more intense degree, when the theatre of this world is shut up, and Jesus Christ appears to pronounce his public judgment on the world, then all those little subterfuges are precluded, which mankind would form to themselves from the unknown distance of the day of recompence. Virtus will have a stronger and a nearer guard placed about it, and piety will be attended with superior motives, if its initial rewards are near at hand, and shall commence as soon as this life expires; and the vicious and profane will be more effectually affrighted, if the hour of death must immediately consign them to a state of per-

petual sorrows and bitter anguish of conscience, without hope, and with a fearful expectation of yet greater anguish and sorrows.

I know what the opposers of the separate state reply here, viz. That the whole time from death to the resurrection, is but as the sleep of a night; and the dead, shall awake out of their graves, utterly ignorant and insensible of the long distance of time that hath passed since their death. One year, or one thousand years will be the same thing to them; and, therefore, they should be as careful to prepare for the day of judgment, and the rewards that attend it, as they are for their entrance into the separate state at death, if there were any such state to receive them.

I grant, men should be so in reason and justice; but such is the weakness and folly of our natures, that men will not be so much influenced nor alarmed by distant prospects, nor so solicitous to prepare for an event which they suppose to be so very far off, as they would for the same event, if it commences as soon as ever this mortal life expires. The vicious man will indulge his sensualities and lie down to sleep in death from this comfort, I shall take my rest here for a hundred or a thousand years, and perhaps in all that space, my offences may be forgotten or something may happen that I may escape; or let the worst come that can come, I shall have a long sweet nap over my sorrows begin. Thus the force of divine terrors are greatly enervated by this delay of punishment.

I will not undertake to determine, when the soul is dismissed from the body, whether there be any explicit divine sentence passed concerning its eternal state of happiness or misery, according to its works in this life; or whether the pain or pleasure that belongs to the separate state be not chiefly such as arises by natural consequence from a life of sin or a life of holiness, and as being under the power of an approving or a condemning conscience; but it seems to me more probable, that since the spirit returns to God that gave it; to "God the Judge of all," with whom "the spirits of the just made perfect" dwell; and since the spirit of a Christian when "absent from the body is present with the Lord," i.e., Christ, I am more inclined to think that there is some sort of judicial determination of this important point, either by God himself, or by Jesus Christ, into whose hands he has committed all judgment. Heb. 9: 27. "It is appointed unto men once to die, but after this the judgment." Whether immediate or more distant, is not here expressly declared, though the immediate connexion of the words hardly gives room for seventeen hundred years to intervene. But if the solemn formalities of a judgement be delayed, yet the conscience of a separate spirit, reflecting on a holier or a sinful life, is sufficient to begin a heaven or a hell immediately after death. Amongst those who delay the season of recompence till the resurrection, there are some who suppose the soul to exist still as a distinct being from the body, but to pass the whole interval of time in a state of stupor or sleep, being altogether unconscious and inactive. Others again imagine that the soul itself has not a sufficient distinction from the body to give it any proper existence when the body dies; but that its existence shall be renewed at the resurrection of the body, and then be made the subject of joy or pain, according to its behaviour in this mortal state. I think there might be an effectual argument against each of these opinions from the principles of philosophy.

I shall just give a hint of them, and then proceed to search what Scripture has revealed in this matter which is of much greater importance to us and will have a more powerful influence on the minds of Christians. I am well aware that this is a subject which has employed the thoughts of many philosophers, and I do but just intimate my own sentiments without presuming to judge for others. But the defence or refutation of arguments on this subject would draw me into a field of philosophical discourse which is foreign to my present purpose: and whether this reasoning stand or fall, it will have but very little influence on this controversy with the generality of Christians, because it is a thing rather to be determined by the word of God. I therefore drop this argument at once, and apply myself immediately to consider the proofs that may be drawn from Scripture for the soul's existence in this separate state after death and before the resurrection.

1. Some imagine the soul of man to be his blood or his breath, or a sort of vital flame, or refined air or vapor, or the composition and motion of the fluids and solids in the animal body. This they suppose to be the spring or principle of his intellectual life, and of all his thoughts and consciousness, as well as of his animal life. And though this soul of man does together with the body, and has no manner of separate existence or consciousness, yet when his body is raised from the grave they suppose this principle of consciousness is renewed again, and intellectual life is sufficient to begin a heaven or a hell immediately after death. And even the good servants, in this imperfect state, the sons of virtue and piety may be too much allured to indulge sinful negligence, and yield to temptations too easily when the terrors of another world are set so far off, and their hope of happiness is delayed so long. It is granted, indeed, that this sort of reasoning is very unjust; but so foolish are our natures, that we are too ready to take up with it, and to grow more remiss in the cause of religion.

But it should be considered, that this conscious or thinking principle having lost its existence for a season, it will be quite a new thing, or another creature at the resurrection; and the man will be properly another person another self, another I or he: and such a new conscious principle or person can not properly be rewarded or punished for personal virtues or vices of which itself cannot be conscious by any power of memory or reflection and which were transacted in this mortal state by another distinct principle of consciousness. For if the conscious principle itself or the thinking being has ceased to exist it is impossible that it should retain any memory of former actions since itself began to be but in the moment of the resurrection.

The doctrine of rewarding or punishing the same soul or intelligent nature which did good or evil in this life, necessarily requires that the same soul or intelligent na-

## THE ADVENT HERALD.

of God arose on the first day of the week after the Sabbath was past, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints arose, and came out of the graves after his resurrection, and went into the holy city. Matt. 27 : 52, 53, and does not the Scripture refer to these resurrected saints in Rom. 8 : 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Now what saints are glorified except those that come out of the graves with incorruptible bodies, and does not the Scripture allude to this company which are

favored and protected Christianity, and every attempt to restrain the religious liberty was severely punished, and then by law granted the Christians to have Sunday for worship, which put an end to Jewish contention about the seventh day, and by convening and attending the Council of Nice, A. D. 326, the Emperor openly declared the Christian religion to be the official religion or Church of the empire. He also had such respect for the Apostle Paul and his teaching, that in A. D. 317, he built a stately church over the Apostles' grave, and adorned it with one hundred marble columns and most beautiful workmanship, and is it not evident that all of the martyrs that fell during the reign of Papal persecution, kept the first day of the week, and the Lord has blessed his ministers and his Church, and the ordinances of his house abundantly all through the Reformation.

## BAXTER'S COUNSEL TO PARENTS.

All you whom God hath intrusted with the care of children and servants, I would also persuade to this great work of helping others to the heavenly rest. Consider what plain and pressing commands of God require this at your hands. These words thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Train up a child in the way he should go, and when he is old, he will not depart from it. Bring up your children in the nurture and admonition of the Lord." Joshua resolved, that "he and his house would serve the Lord." And God himself says of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Consider, it is a duty you owe your children in point of justice. From you they received the defilement and misery of their natures; and therefore you owe them all possible help for their recovery. Consider, how near your children are to you. They are parts of yourselves. If they prosper when you are dead, you take it as if you lived and prospered in them; and should you not be of the same mind for their everlasting rest? Otherwise you will be witnesses against your own souls. Your care, and pains, and cost for their bodies, will condemn you for your neglect of their precious souls. Yea, all the brute creatures may condemn you. Which of them is not tender of their young? Consider, God hath made your children your charge, and your servants too. Every one will confess they are the minister's charge. And have not you a greater charge of your own families than any minister can have of them? Doubtless at your hands God will require the blood of their souls. It is the greatest charge you were ever intrusted with, and we to you, if you suffer them to be ignorant or wicked for want of your instruction or correction. Consider, what work there is for you in their dispositions and lives. Theirs is not one sin, but thousands! They have hereditary diseases, bred in their natures. The things you must teach them are contrary to the interests and desires of their flesh. May the Lord make you sensible what a work and charge lieth upon you! Consider what sorrows you prepare for yourselves by the neglect of your children. If they prove thorns in your eyes, they are of your own planting. If you should repent and be saved, is it nothing to think of their damnation; and yourselves the occasion of it? But if you die in your sins, how will they cry out against you in hell! "All this was wrong of you; you should have taught us better and did not; you should have restrained us from sins, and corrected us, but did not." What an addition will such cuturies be to your misery! On the other side, think what a comfort you may have, if you be faithful in this duty. If you should not succeed, you have freed your own souls, and have peace in your own consciences. If you do, the comfort is inexpressible, in love and obedience, their supplying your wants, and delighting you in all your remaining path to glory. Yea, all your family may fare the better for one pious child or servant. But the greatest joy will be, when you shall say, "Lord, here am I, and the children that hast given me;" and shall joyfully live with them for ever. Consider how much the welfare of church and state depends on this duty. Good laws will not reform us if reformation begin not at home. This is the cause of all our miseries in church and state, even the want of a holy education of children. I also entreat parents to consider, what excellent advantages they have for saving their children. They are with you while they are tender and flexible. You have a twig to bend, not an oak. None in the world have such interest in their affections as you have. You have also the greatest authority over them: Their whole dependence is upon you for a maintenance. You best know their temper and inclinations. And you are ever with them and can never want opportunities: especially you, mothers, remember this, who are more with your children, than their fathers. What pains are you at for their bodies! What do you suffer to bring them into the world! And will you not be at as much pains for the saving of their souls? Your affections are tender; and will it not move you to think of their salvation for ever? I beseech you, for the

rest of Christendom proceeded from the use of those stimulants."

**HOLINESS AN ELEMENT OF MORAL POWER.**

The simple question that is especially pertinent at this time, relates to the most effectual means by which the power of the Church of Christ for useful purposes may be increased. Much might be said of Talent as Power, and of Knowledge as Power, and of Cultivation as Power; but far more can be said, not only as fair inference from Sacred History, but as the result of actual experience in every age of the Church, that, pre-eminently, Holiness is Power;—and we greatly misconceive if the crying want of the Church of Christ at the present moment, with special reference to her high mission, which is but the perpetuity of the mission of him who said, "As my Father hath sent me, even so send I you," is not so much talent, or intelligence, or any of the helps which are earth-born, as a large increase of that Holiness which consists, not in a morbid contemplation, or in sentimental fervors, but in a sober practical conformity of the individual members to the will of God. Let her be composed of such as are "rooted and built up in Christ," living the lives which they live in the flesh "by the faith of the Son of God," and daily adding virtue to their faith and knowledge to their virtue, and temperance to their knowledge, and patience to their temperament, and godliness to their patience, and brotherly kindness to their godliness, and Charity as the crowning quality of all, and her Moral Power will be increased. Let her members be all that the precepts of the gospel require them to be, and all that the provisions of the gospel, received by faith, would enable them to be, and her ability to do good will be at once and amazingly augmented. Let her members dwell near to their Lord, and as he breathes upon them "receive the Holy Ghost," so as to be "filled with the Spirit," and she will find herself "endued with Power from on high," needing no longer to "tarry in Jerusalem," but fully girded for the world's speedy conquest.

The great Evil to be overcome is Sin. What but Holiness is its proper antagonist? The persons to be benefited are sinners. Who but holy men can essentially benefit them? The character of the agency must be adapted to the nature of the object to be accomplished. That object—the recovery of lost sinners to holiness and heaven—is pre-eminently spiritual, and he who would most efficiently promote it must himself be "spiritually-minded." How feeble were the primitive Christians before the day of Pentecost; how timid, inconstant, ineffective! After the Divine Influence came upon them, and such wonderful changes were wrought in their personal piety, how bold were they, how resolute, how patient, how persevering! How extraordinary was their power of endurance, their power of overcoming obstacles, their power of developing and enforcing Divine truth, their power of argument, their power of appeal! "Strengthened with might in the inner man" they went forth with the weapons which are "mighty through God," assaulting the strongest holds of sin, grappling with Satan's veteran phalanxes, and winning for their Prince a thousand bloodless victories. How soon and how surely did the nations feel and confess the power of these evangelical giants. Aiming at a holy end, influenced by holy motives, governed by a holy rule, divinely illuminated, supported, protected, they said what no others could say, they did what no others could do, they endured what no others could endure; and, passing from province to province, we hear them ever and anon exclaiming, "Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

Let the Christians of our day be such in Moral Character as were the primitive disciples, and then may they be such in Moral Power. Then will they be so spiritual as to be fitted to the achievement of spiritual conquests. Then will they have that sympathy with their object which will make them feel that they are identified with it, and will lead them to consecrate to its accomplishment their undivided and untiring energies. Sympathy is Power. Then will they be the subjects of a *faith* under the influence of which they shall "out of weakness be made strong," so as to be able to accomplish what would otherwise be impracticable. All things," said Jesus, "are possible to him that believeth." Faith is Power. Then too will they be deeply imbued with that affectionate spirit which shall render their manner winning, and their spirit melting. Their words, bathed in their hearts' sensibility, shall often whatever they touch, and souls, hard and cold as the Alpine glacier, shall dissolve under their influence like wax in the rays of the Summer sun. Love is Power. And then, above all, will they be better qualified than now for the *work of intercession*. Our heavenly Advocate is a prevailing Pleader because he is "Jesus Christ the Righteous," for there, as elsewhere, Holiness is Power. Jacob had "power with God and prevailed"; so had Moses, and Elijah, and Isaiah, and Daniel, as well as the Apostles, and the legitimate conclusion from facts as well as testimony is that "The effectual fervent prayer of the righteous man availeth much." Prayer is Power; and they who get the nearest to the throne, and enjoy with him that sitteth thereon the most familiar and endeared communion, have the most of that mysterious influence; for to such God has in his condescension said, "Concerning the work of my hands command ye me." And Jesus has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Prayer is Power.

Every element of character that enters into the composition of Holiness is an element of Moral Power, and just in proportion as these elements are developed and strengthened will be the Increase of Moral Power. To this point, then, let the Church, in all her Advocation, open air preaching, and said, "If the people will not attend on us, we must attend on them."

Always have something doing, or ready to do; for a Christian should never have any idle time.

they serve; of that gospel which they preach, of that supporting grace which they enjoy? Even if necessity and sacrifice be the price of consecrated toil, Zion will be blest by the constant and patient devotion of Christ's servants to the ministry.

## DEPARTMENTS, GIVE IMMEDIATE AND EARNEST ATENTION.

Let her welcome the conviction, and let the conviction be practical, that her ability to do good is in proportion, not to her numbers, not to her wealth, not to her intelligence, but to her Holiness; and that until she has a large increase of Holiness in both her ministry and her membership, she has no reason to expect the universal triumph of the cause of truth and righteousness.

## CHURCH VENTILATION.

Many persons have gone to church, taken cold, gone home and died in a few days, from sitting in an ill-warmed or ill-ventilated church, arising from the inattention or ignorance of sextons or indifference of church officers; hence tens of thousands are interested to the extent of life and death in the perusal of these few lines. Perhaps three persons out of four, who attend divine service on the Sabbath day, are conscious, within two minutes after taking their seats, that they have been in a hurry; that both mind and body have been more or less in a turmoil; they have been hurried in getting to church in time; the result is, they are overheated; that, the body is in a state of warmth considerable above what is natural, and if in this condition they sit still, even for ten minutes, in an atmosphere cooler than that of out-doors in summer, or below sixty degrees at any time, a cold is the result, slight or more severe, according to the vigor and age of the individual. What would give but a trifling cold to a person in robust health, would induce inflammation of the lungs, called by physicians pneumonia, in an old person, or any one of infirm health. Many persons have taken cold and died of pneumonia in three or four days, although in perfect health previously, by sitting a few minutes in a fireless room in winter time. The danger is still greater if the room has been closed for several days; this is especially applicable to houses of worship. Within a few minutes after the benediction at the close of the Sabbath services, the house is shut up, door, windows, and all; the atmosphere of the building has been saturated with the breath of the worshippers; as it becomes gradually cooler, this dampness condenses and falls toward the floor; so does the carbonic acid gas, which is what becomes so unpleasantly perceptible on entering a sleeping chamber after a morning walk, and there is experienced a sepulchral dampness and closeness enough to chill any one on first entering the church, after having been closed several days. We once knew a gentleman who was something of an invalid, to take a chill and die in a short time, from entering a warehouse in December, which had been closed for a week or two.

The practical conclusion is that every church ought to have the windows and doors open for several hours, including the middle of the day, before it is opened for service. In cold weather, preparatory to the Sabbath service, this ventilation should be secured on Friday, and early on Saturday mornings fires should be built and steadily kept up, day and night, until the Sabbath services are concluded. A thermometer should be kept hanging about five feet from the floor, near the centre of the building, and the mercury should be kept at about sixty-five or seventy degrees in fire-time of year—better seventy than under sixty-five.—*Hall's Journal of Health.*

## RELIGION IN BUSINESS.

*The North British Review* says: The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of man, is omnipotent to keep him from the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budget, or Perthes, exhibits religion as "the right use of a man's whole self"—as the one thing which gives dignity and nobility to what is in itself solid, earthly—as the main-spring of earnest successful strivings after loftier ends and a purer life—as the power, outside of and within a man which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, to leisure, old age, and death-beds.

Every man who is "diligent in business, serving the Lord," is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, preacher of righteousness in scenes where none can preach so effectively or so well.—*The Christian.*

**SPIRITS IN PRISON.**

Is not this under-world the place to which Peter informs us, (1 Pet. 3 : 18-20) that Christ went when he was put to death in flesh or quick or living in spirit, by which (living spirit) he went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing?" &c. The same sentiment is expressed by Peter in chapter 4 : 6. "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit."

The prevailing modern sentiment is, that the apostle means that "the gospel was preached while they were yet living, to them who are now dead." But this is a forced construction. The obvious import of the passage would never be doubted as the true one, were it not for our pre-conceived theories.

The language is as plain as it can be, expressive of the fact that those who are dead had the gospel preached to them since their death. And this was the sense in which the early church understood it.

**THE CATTLE PLAGUE.**

The cattle disease returns as given for the week ending December 16th are more favorable, the increase in the number of cases being six; the number of cases being 698, against an increase of 1,527 in the week ending December 9. There is a decrease 180 for Scotland, while in the week previous there was an increase of 690.

**THE DEMAND FOR AMERICAN SECURITIES.**

*The London Daily News* says that American securities, especially Five-Twenties, continue to be imported in large amounts by each steamer, and for this the remittances of specie from America would be much larger. Although, to some extent, this is a negative result as far as money market is concerned, it is certainly directly prejudicial on the influence which is exercised, in as much that while we send to America goods for raw material for which we have to pay cash, she discharges her debt, to a considerable extent, in paper money.

Advices from Frankfort state that since

the receipt of the President's Message a

most extensive business has taken place in

American stocks, accompanied by a rise of

3½ per cent. in two days. The outstanding

speculations in the shape of American securi-

ties, for the end of the year, has mainly

contributed to this movement, which has

carried prices up to a point 2 per cent. above

those at New York, and, at the same time,

## The Advent Herald.

TUESDAY, JANUARY, 16, 1865.

JOSIAH LITCH, EDITOR.

HEAVEN, HELL, PARADISE, AND THE KINGDOM OF GOD: WHAT AND WHERE THEY ARE, AND THE RELATION OF MEN TO EACH.

HADES, CONTINUED.

How striking the parallel between Christ and the historian. Christ said, "There was a certain rich man," and he "died and was buried," as to his body, "and in Hades he lifted up his eyes, being in torment." Lazarus died and was carried by angels to Abraham's bosom. He is comforted and thou art tormented." They both teach that one department of hades is called Abraham's bosom; and the other, hades; that the righteous, whose souls are in Abraham's bosom, are comforted, and that the wicked, whose souls are in the other department, receive temporary torments. They both teach that this is the place of the departed, and not the final place of abode after the resurrection. Hence the scene is laid before the resurrection.

"I have five brethren in my father's house." The attempt to evade this passage by calling it a parable, is futile. What if it is? All Christ's parables, without exception, are founded on either what exists, or what in the nature of things may exist. Now, if it is true that when man dies he goes into a state of nonentity, then the events of this statement neither did nor in the nature of things can exist. Here we plant our feet. Now if it can be shown that Christ ever did utter a parable founded on what never did exist and in the nature of things cannot exist, the materialist will have a starting-point for his parabolic theory, not till then. If it is admitted that hades as a place of comfort, or torment to the dead does exist, or in the nature of things may exist, it yields the whole ground, and admits the consciousness existence of men in death, and confirms by the testimony of Christ the Jewish theory. Our Saviour made this statement either as a parable or a fact, which it is not essential to my purpose now to discuss; for in either case, as he was the great and authoritative teacher, it settles the question. He stated this to a class of people whose faith embraced just that view of the intermediate state, and never even intimated that the view was incorrect, and therefore if it was not correct, he was guilty of teaching false doctrine and misleading his hearers.

That there is an under-world, called Sheol, translated the pit and hell, we have shown from the Old Testament, and that it is down among the subterranean fires. We now proceed to show that the New Testament recognizes such a world. The apostle Paul, Eph. 4 : 9, speaking of Christ's ascension, says, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" We have already seen from Peter's use of the 16th Psalm, that Christ's soul went to Hades. And thus the universal church from so early a date that the creed has obtained the title of Apostle's creed, has confessed to a belief that Jesus Christ our Lord "was crucified, and dead, and buried, and that he descended into hades." What ground has the modern church to doubt it? There is no more room left for doubt but what by Sheol, the place of souls departed, the Hebrews believed the interior of the earth was meant, and that the Hades of the Greeks meant the same place, than that they believed heaven to be above the earth.

**DIRECTION OF LETTERS.**

In order that there may be no misunderstanding in regard to the new arrangement in the office, we repeat the notice:

All strictly business letters, such as contain money, orders, and such like, send to R. R. Knowles, Providence, R. I.

All original articles, selected pieces and letters for the *Herald*, should be directed to Elder John Pearson, Newburyport, Mass.

This arrangement is perfectly simple and need cause no confusion or mistake.

Bro. Robinson, on his way to the mission, sent us the cheering news of a blessed revival in progress, under the labors of Bro. Heagy—will Elder Heagy favor the *Herald* with an account of the good work?

Since we accepted the task, for the time being, of looking after the reading matter of the *Herald*, two of the Board of Contributors have been heard from.

**News of the Week.**

**EUROPEAN NEWS.**

The political news from Europe is meager, The Fenians trials in Ireland are continued, and nearly all are convicted and sentenced to ten years' penal service. A coal mine explosion in Wales is reported; two persons killed.

**THE CATTLE PLAGUE.**

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PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

BOSTON, TUESDAY, JANUARY 16, 1866.

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[For Terms, &c., see Fourth Page.]

## Communications.

TWO OPPOSITES.

BY A PEDESTRIAN MISSIONARY.

There are extremes in this matter. Nothing is more common in the present day, than to hear opinion quoted as proof. When the ancient Pythagoreans were disputing among themselves, he was considered to be in the right who was able to quote the opinion of Pythagoras on his side. "He has said it," was regarded as settling the question. After that, argument was at an end, being superseded by authority. The practice has descended to our day, and Christians of the nineteenth century follow in the footsteps of the heathen, who flourished before the Christian dispensation began to run its course. Not that they quote the opinion of Pythagoras, for the transmigration of the soul is not a Christians doctrine; indeed there are some persons calling themselves Christians, who, with a profusion of wisdom that does them infinite credit, have discovered that they have no souls, but they do what may be regarded as the Christians equivalent; they quote Matthew Henry, or Adam Clarke, or Thomas Scott, or John Wesley, or Rev. Dr. This or Rev. Mr. That, and having done so they take no further thought about the matter in hand whatever that may be. Provided, always, that matter appertains to religion. If it be connected with worldly good they are emancipated from mental thraldom, but upon the most important of all matters, even those which concern their eternal weal, it seems to be taken for granted that the ministry are the only competent judges, and that they are possessed of a monopoly of wisdom. From this circumstance it is evident that the class of persons of whom I now speak are great admirers of antiquity. The example of the noble Bereans is not old enough to suit them, and so they plunge into the darkness of heathenism, and follow that of the followers of Pythagoras. Yes, decidedly, there are extremes in this matter.

But there is such a thing as an opposite extreme. It is an evil for a man to pin his faith to man, and to take for granted that because certain men have been educated for the ministry, that therefore they are possessed of a monopoly of Biblical lore, and that instruction coming from their lips is to be received as truth, without being subjected to examination. What is this but Popery. The essence of the antichristian apostacy lies in this, that the soul is not to be permitted to come into personal contact with God, but that men occupying an official position, ought to come between, and act as mediums of communication. It matters not by what name these men are known, whether he be priest or presbyter. If by any means, whether with or without the consent of their flocks, whether formally or informally, whether by the agency of commentaries or sermons, or by dint of bell, book and candle, they step or are placed between the soul and its Maker, there is to be found the essence of Popery; then the mystery of iniquity doth already work. In that case Presbyter is merely Priest writ large.

But it is possible to go to extremes even in going against Popery. It is possible to get too far from Rome. Anxiety for mental liberty may, if we are not careful, degenerate into mental licentiousness. In spurning the control of the man of sin and refusing to follow the example of his followers, whether they obey the priest or tie themselves to the leading strings of the presbyter, we may if not on our guard be guilty of the folly of refusing to receive any instruction whatever from wiser men than ourselves. This kind of spirit is far from being uncommon, and will generally be found to manifest itself amongst the young, the superficial and the ignorant. If the organ of self-esteem happens to be well developed upon the cranium of these classes, the right of private judgment will be found to be possessed of peculiar charms for them, and will manifest itself in an argumentation and contentious spirit, an entire want of docility, and an utter incapacity for receiving instruction. The plainest declarations of Scripture will have no weight with them when they do

not happen to agree with their preconceived ideas. The most cogent train of reasoning will produce no effect upon their minds if it be opposed to their crochet. "Ah, it's all very well," will be their answer, "but that's what I think." They do not quote Pythagoras, neither do they quote Matthew Henry or Adam Clarke, but they quote, and that freely, the opinions of thinkers whom they entertain a much higher opinion, whatever the rest of the world may do, they quote themselves. In doing so they seem totally unconscious of the fact that while boasting of their freedom from the domination of men they are in reality subject to that domination in its meanest form for they have only got rid of the control of great men to be brought under the control of little ones; at the very best they are emancipated from others to be subjected to themselves. I do not know a more pitiable frame of mind than this, and I may add a less hopeful one. If such a mental condition should happen to be united with conscientiousness, which is sometimes the case, the patient may be regarded as all but incurable, for of all kinds of fools, there are none so difficult to enlighten as conscientious fools. Give such a person the gift of gab, fill his mind with some trashy but plausible crochet, such as Materialism, Seventh Dayism or such-like, and he will prove a bore to an entire neighborhood.

Would that this was a fancy sketch. But it is not so. I know more than one who are infected in various degrees with this evil spirit of indecency; persons whose information is very limited, but whose self-esteem is very large; persons who because they can repeat a few texts with fluency think that they thoroughly understand the most difficult subject, when in point of fact they do not comprehend its first principles; persons who, requiring much teaching, deem themselves qualified to instruct men of grey hairs. Truly, I again repeat, there are extremes in this matter; that this was a fancy sketch. But it is not so. I know more than one who are infected in various degrees with this evil spirit of indecency; persons whose information is very limited, but whose self-esteem is very large; persons who because they can repeat a few texts with fluency think that they thoroughly understand the most difficult subject, when in point of fact they do not comprehend its first principles; persons who, requiring much teaching, deem themselves qualified to instruct men of grey hairs. Truly, I again repeat, there are extremes in this matter.

Were this spirit general, which, however, is not the case, on the contrary, its opposite is one of the leading errors of the day, the office of the minister would become a nullity, or be transformed into a bed of thorns. A minister who arrogates the power of a Pope over his people, is guilty of presumption, but a people each of whom would arrogate to himself the power of a Pope over the minister, would be still more presumptuous. Extremes are ever wrong. Truth invariably lies in the mean. Granting that every man has a right to think for himself, that right must from the very nature of the case, be subject to limitation. It is absurd to suppose that a farmer or a mechanic, whose time is necessarily occupied with his calling, can be as well acquainted with his Bible as the man who gives himself wholly to the work of the ministry; just as absurd as it would be to suppose that the devoted minister should be expected to have as much knowledge of agriculture or handicraft as the farmer or the mechanic; each of them, if equally diligent, must needs exceed the other in his own calling, and so a certain amount of deference is due to the minister on all subjects which come within his sphere.

How beautifully the machinery of this great world would work, if every thing was kept in its proper place! The jarring that so often takes place, is caused entirely by the derangement of the different parts of the vast machine. What a beautiful spectacle is presented by a well ordered church, when pastor and people act in harmony. The pastor diligently searches the Word, that he may feed the flock of God, and give to each his portion of meat in due season. The people listening to his instructions with intelligent docility, esteeming him very highly in love for his work's sake, proving all things, and holding fast by that which is good. How different from slavish submission on the one hand or petulant presumption on the other. And the causes of these different states of feeling are as different as the feelings themselves. The first has its foundation in an intelligent apprehension of the value of the soul, and the importance of rightly understanding the Word of God, the second in superstitious feeling or phlegmatic indifference to Divine truth, and the last in ignorance, and vanity, and self-sufficiency.

How should we deal with these two classes so as to benefit them? How should we elevate the one to a manly independence, and reduce the other to the level of common sense? A hard question. This one thing at least we must do. We must declare unto them the whole counsel of God, keeping back no part of his truth, and thus endeavor to impress upon the mind a deep sense of personal responsibility. Those who preach the Word must remember that their duty is to direct men's thoughts to the Saviour, and not to themselves. They must bear in mind that they are nothing better than finger posts, whose sole use is to point the way. I have sometimes thought also, that it would be a very desirable thing if at least some of them would talk a little less about magnifying their office, for I have sometimes had a suspicion that that was only an indirect way of magnifying themselves. It is rather difficult on the part of the speaker, to effect a mental separation between the office and the man. I do not like to hear ministers fall about the sacred desk. This unscriptural

phrase has I think a tendency to foster a spirit of clerical pride, and to engender a feeling that because they fill "the sacred desk," therefore they ought to be regarded as sacred persons. Popery is not confined to Rome. The more the preacher elevates the Saviour, and forgets himself, the more likely he is to be a useful servant. I may be mistaken, but I cannot help thinking that some of the slavish spirit among the people on which I have been commenting, is traceable to the ministry. Less talk, brethren, and more practice. Believe me, that the office of the Christian ministry is able to maintain its own place, although not a word is said in its praise, provided those who fill it are only faithful to their trust.

With regard to the petulant class, my idea is that the less you say to them, the better they fatten upon controversy. It is the very breath of their nostrils. Bow them or yourselves politely out of the room when they show a disposition to begin it, and the evil spirit may receive a check. I am afraid that some may despise me for my want of courage, but I confess that when I meet with a person given to controversy, I always feel inclined to run away.

"COME UNTO ME."

I heard the voice of Jesus say,  
Come unto me and rest.  
Lay down, thou weary one, lay down  
Thy head upon my breast.

I came to Jesus as I was;  
Wearied and worn and sad;  
I found in him a resting-place;  
And he has made me glad.

I heard the voice of Jesus say,  
Behold, I freely give  
The living water; thirsting one,  
Stoop down and drink and live.

I came to Jesus and I drank;  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in him.

I heard the voice of Jesus say,  
I am the dark world's light;  
Look into me, thy morn shall rise;  
And all thy day be bright.

I looked to Jesus and I found;  
In him my star, my sun;

And in that light of life I'll walk,  
Till travelling days are done.—*Bonar.*

Original.

THE INTERMEDIATE STATE.

BY DR. ISAAC WATTS.

It is confessed that the doctrine of the resurrection of the dead at the last day, and the eternal joys and the eternal sorrows that shall succeed it, as they are described in the New Testament, are a very awful sanction to the gospel of Christ, and carry in them the mean. Granting that every man has a right to think for himself, that right must from the very nature of the case, be subject to limitation.

Whether immediate or distant, is not here expressly declared, though the immediate connexion of the words hardly gives room for seventeen hundred years to intervene. But if the solemn formalities of a judgement be delayed, yet the conscience of a separate spirit, reflecting on a holy or a sinful life, is sufficient to begin a heaven or a hell immediately after death. Amongst those who delay the season of recompence till the resurrection, there are some who suppose the soul to exist still as a distinct being from the body, but to pass the whole interval of time in a state of stupor or sleep, being altogether unconscious and inactive. Others again imagine that the soul itself has not a sufficient distinction from the body to give it any proper existence when the body dies; but that its existence shall be renewed at the resurrection of the body, and then be made the subject of the soul's recompence.

But so corrupt and perverse are the inclinations of men in this fallen and degenerate world; and their passions are so much impressed and moved by things that are present or just at hand, that the joys of heaven, and the sorrows of hell, when set far beyond death and the grave, at some vast and unknown distance of time would have but too little influence on their hearts and lives. And though these solemn and important events are never so certain in themselves, yet being looked upon as things a great way off, make too feeble an impression on the conscience; and their distance is much abused to give an indulgence to present sensualities. For this we have the testimony of our blessed Saviour himself, Matt. 24: 48. "The evil servant says, my Lord delays his coming; then he begins to smite his fellow servants, and to eat and drink with the drunken." And Solomon teaches us the same truth, Eccles. 8: 11. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is full set in them to do evil."

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And even the good servants in this imperfect state, the sons of virtue and piety may be too much allured to indulge sinful negligence, and yield to temptations too easily when the terrors of another world are so far off, and their hope of happiness is delayed so long. It is granted, indeed, that this sort of reasoning is very unjust; but so foolish are our natures, that we are too ready to take up with it, and to grow more remiss in the cause of religion.

I shall just give a hint of them, and then proceed to search what Scripture has revealed in this matter which is of much greater importance to us and will have a more powerful influence on the minds of Christians.

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real sorrow and bitter anguish of conscience, without hope, and with a fearful expectation of yet greater anguish and sorrows.

I know what the opposers of the separate state reply here, viz. That the whole time from death to the resurrection, is but as the sleep of a night; and the dead shall awake out of their graves, utterly ignorant and insensible of the long distance of time that hath passed since their death. One year, or one thousand years will be the same thing to them, and therefore they should be as careful to prepare for the day of judgment, and the rewards that attend it, as they are for their entrance into the separate state at death, if there were any such state to receive them.

I grant, men should be so in reason and justice; but such is the weakness and folly of our natures, that men will not be so much influenced nor alarmed by distant prospects, nor so solicitous to prepare for an event which they suppose to be so very far off, as they would for the same event, if it commences as soon as ever this mortal life expires. The vicious man will indulge his sensuality and lie down to sleep in death with that comfort, I shall take my rest here for a hundred or a thousand years, and perhaps in all that space, my offences may be forgotten or something may happen that I may escape; or let the worst come that can come, I shall have a long sweet nap before my sorrows begin. Thus the force of divine terrors are greatly enervated by this delay of punishment.

I will not undertake to determine, when the soul is dismissed from the body, whether there be any explicit divine sentence passed concerning its eternal state of happiness or misery, according to its works in this life; or whether the pain or pleasure that belongs to the separate state be not chiefly such as arises by natural consequence from a life of sin or a life of holiness, and as being under the power of an approving or a condemning conscience; but it seems to me more probable, that since the spirit returns to God that gave it to "God the Judge of all," with whom "the spirits of the just made perfect" dwell; and since the spirit of a Christian when absent from the body is present with the Lord, i.e., Christ, I am more inclined to think that there is some sort of judicial determination of this important point, either by God himself, or by Jesus Christ, into whose hands he has committed all judgment. Heb. 9: 27. "It is appointed unto men once to die, but after this the judgment."

Whether immediate or distant, is not here expressly declared, though the immediate connexion of the words hardly gives room for seventeen hundred years to intervene. But if the solemn formalities of a judgement be delayed, yet the conscience of a separate spirit, reflecting on a holy or a sinful life, is sufficient to begin a heaven or a hell immediately after death. Virtue or vice, in the very temper we of this being when absent from the body, will become a pleasure or a pain to the soul, I am sure, though belonging to any part of it or spread through the whole of it. I know not; or when any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or rejoicing; and I do not affect to speak of things or words, when I can form no correspondent ideas of what is spoken. So far as I can judge the soul of man in his own nature, is nothing else but a conscious and active principle, subsisting by itself, made after the image of God, who is all conscious activity; and it is still the same being, whether it be united to an animal body, or separated from it. If the body die, the soul lose, I am sure, though belonging to any part of it or spread through the whole of it. I know not; or when any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or rejoicing; and I do not affect to speak of things or words, when I can form no correspondent ideas of what is spoken. So far as I can judge the soul of man in his own nature, is nothing else but a conscious and active principle, subsisting by itself, made after the image of God, who is all conscious activity; and it is still the same being, whether it be united to an animal body, or separated from it. If the body die, the soul lose, I am sure, though belonging to any part of it or spread through the whole of it. I know not; or when any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or rejoicing; and I do not affect to speak of things or words, when I can form no correspondent ideas of what is spoken. So far as I can judge the soul of man in his own nature, is nothing else but a conscious and active principle, subsisting by itself, made after the image of God, who is all conscious activity; and it is still the same being, whether it be united to an animal body, or separated from it. If the body die, the soul lose, I am sure, though belonging to any part of it or spread through the whole of it. I know not; or when any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or rejoicing; and I do not affect to speak of things or words, when I can form no correspondent ideas of what is spoken. So far as I can judge the soul of man in his own nature, is nothing else but a conscious and active principle, subsisting by itself, made after the image of God, who is all conscious activity; and it is still the same being, whether it be united to an animal body, or separated from it. If the body die, the soul lose, I am sure, though belonging to any part of it or spread through the whole of it. I know not; or when any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or

## List of Donations.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'—Acts 20: 35.

### FOR EXTRA EXPENSES OF HERALD.

Amount previously received. \$621.02  
Luther Jackson, 6.00  
S. K. Luke, 3.50

### FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over, where men give into your bosom."—Luke 6: 33.

### Amount previously received. \$2,050.07

Joseph Morris, 1.50  
A. A. Hoyt, 5.00

Martin Peck, 2.00  
C. R. Shipman, 4.20

M. D. Richardson, 3.00

Esther H. Burke, 3.00

Luther Jackson, 2.00

Bro. & Sr. Loder, 1.00

John H. Tarble, 2.00

Anna Pollard, 1.00

T. Dutcher, 2.00

Mrs. Salt, 1.00

W. Ide, 1.00

### FOR MISSION HOUSE.

Amount previously received. \$197.65

### DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received. \$12.61

Mary Cope, 50

### FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Hab. 13: 16.

Amount previously received. \$121.00

## The Family Circle.

### ADDRESS TO MOTHERS.

*How can the mother train up her child for God?*

I reply, she must be a woman of prayer,—of daily, fervent, habitual prayer,—and for these reasons:

*She needs wisdom.*

The child must receive its first impressions and thoughts from its mother. She needs wisdom when, and what, and how, to teach it this or that. She wants to know how to reach the mind, how to impress it, how to guide it, how to discipline it. We call this kind of wisdom *skill*; but it does not come of itself. Nor is it inherent. But it follows in answer to prayer, for God only can impart that wisdom; and the mother who does not seek it of him, may be sure she will never have it. She will not be led to say just the right things, in just the right time and manner.

*The mother of all other things needs self-discipline.*

Without this, how can she forego the pleasures within her reach, if she leave her child in other hands and free herself from the responsibility? How can she watch over her child day and night, in sickness and in health, with a patience that never tires, and with a vigilance that never, for a moment, slumbers? The trials which press upon mother are constant, unremitting, and except by prayer, unalleviated. Who can at all times, and under all circumstances, command her own temper and feelings, subdue and discipline her own heart, unless the grace of God help to subdue and discipline that heart! Oh! mother—you may not chide in anger—you may not speak with impatience,—you may not rebuke with angry severity,—you may not correct in passion! Your patience must never tire, your passions must never rise,—self-command must never for a moment seem to be relaxed,—self-control must never even falter!

This severe self-discipline you can seek and find only in prayer. Nothing else can give it, nothing else can retain it when given.

*The mother must be decided.*

It is not difficult to be decided, were this all; but to be decided and firm while the feelings and the voice are as soft as the notes of the lute, is difficult. Your child has no judgment. Hundreds of times every week, and many times every day, he must be denied, and have his wishes and his will submit to yours. When he is well, you must, of necessity, be constantly thwarting his inclinations, forbidding him, or commanding him; and when he is sick, you must force him, and stand further than ever aloof from indulgence. Even when you feel that he is on the bed of death, you must control him, govern him, and see that he obeys! Your own decision, energy, and firmness, must never, waver for a moment in his presence. While a mother's heart pleads for indulgence, you must have a resolution which will lead you in your duty, even while the heart bleeds, and the eyes weep. That noble mother, who held her child while its leg was amputated, and did it with a firmness that he dared not resist, and with a tenderness that made him feel that she did it for his good—who does not admire? These two qualities, decision and mildness, are seldom found in man. He is either too stern, or too lenient. But the mother! she can possess them both in exercise at the same moment. But she must have the aid of heaven. She must seek it in prayer, at the foot of the throne, and there she will find it.

*She needs perseverance.*

The trials of a mother are constant, unknown, and indescribably great. One of the warriors of the age tells us that in the evening after a most awful battle, he went out to the field among the dy-

ing and the dead; but nothing affected him so much as to find an officer slain, and his faithful dog lying at his breast, under his cloak, and howling in his agony. This has been admired as a beautiful picture of faithful attachment; but it is nothing in comparison with what the eye of God daily witnesses, as it looks down into the family circle and notices the thousands of mothers hanging over their dying children.

The duties of the mother begin in the morning, and end not with the day; they incessantly call upon her till she reaches the grave. Others may have a respite; others may for a time throw off care, and anxiety, and responsibility. But the mother can never do so. She must be unwearied and faithful when no eye sees her to applaud; must sow her seed when she sees no immediate prospect of a harvest; must expect no return and no reward for her labors for years, and it may be, for life. She can adopt no theory which is not to be reduced to immediate and constant practice. How can she have this faith, and this perseverance, unless she be in the habit of communion with God? The Bible and prayer must be her strength and her weapons. With these, she can carry her babes through the deserts where fiery serpents beset her path, and they shall not be bitten. Without these, she has all the sorrows, anxieties, and griefs of a mother, without anything of those consolations which God bestows in answer to prayer. Do you wish a wisdom that is profitable to direct, a patience that never forsakes you; a firmness that never leaves you, a faith that always bears you upward and onward, looking for your rewards hereafter—you must seek these by prayer. Without this, you can neither govern yourself, nor your child, nor persevere.

The child will receive IMPRESSIONS from the daily and hourly example of his mother, which will do more to form his character, than any and all, the instructions which you may give him. The example before his eyes, will, for several of the first years of his life, be his education. Now there are certain impressions which you should be very careful not to make upon your child, if you would train him up on the great scale of spending eternal ages in the service of God.

*Be careful and not lead your child to feel that the body is the great object for which he lives.*

The first impressions which the child necessarily receives, will be, that his mother considers the body an object of great concern and importance. The great business of intercourse between the child and the mother for a number of years, is to minister to the wants of the body—it's food, its cleanliness, its dress. How little does he understand that this body is only the house for the spirit to dwell in, and that in comparison with the soul, it is of no worth!

Mothers! we want your sons to stand in these pulpits, which we shall soon vacate. Yours, to be pillars in these churches;—yours, to go to the isles of the ocean;—yours, to labor and die on the burning sands of Africa; yours, to carry light into the dark heart of India; and yours to go to the snows of the North! Yes! there will, I trust, mothers read these pages, whose sons and daughters ought to rise up for God, and cry, "Here are we, send us!" Train them up to this service—to the holy service of being agents in redeeming mind, imperishable mind, from sin and Satan! Train them up for the work of plucking brands from burning, and seeing them become stars in the kingdom of God! Thus you can, and you will hasten the jubilee of the earth; and though your eyes will soon close in death, yet you shall welcome those whom you and your child have led to Jesus. They shall come from the east and the west, from the north and the south; and shout "Grace, grace!"

A second impression to be avoided is, that you do not lead your child to feel that any earthly distinction is of itself, of any value.

How is it that the child so early learns that his father is a great man, and therefore he must be caressed and treated with deference; or that his father is a rich man, and therefore he may take airs to himself accordingly; or that his father has a house, or a store, or a farm, different and better than others? Who made these impressions on the child? He received them at home, and there estimated their worth, by seeing what value his parents placed upon them; and he values them, and is vain of them, just as example has taught him to be. The objection is not that he knows these things to be yours, but that a deeper impression is not made; viz., that nothing on earth is of any value, except as a means with which to honor God. Let him see by your constant example, and conversation, that you feel that nothing but piety, or what may be made to promote piety on earth, is worth naming. The fashion of this world passes away; the pomp and magnificence of life, the glitter of wealth, and the artificial splendors of time, will soon be gone, and the one great question on which the destiny of the soul for eternal balances is, have you served God in your day and generation?

A third impression to be avoided is, that you do not let your child see that you have two characters.

It requires no great art to teach your child to be a hypocrite. Let him see his mother impatient, irritable, morose when nobody but the family are present, and then see her face dressed in smiles when company are present, and she has taught him a lesson which he will never forget. He unconsciously draws the inference, that if a mild and pleasant character may be assumed whenever his mother chooses to assume it, so may a religious character; and the impression upon him is, that all your character is artificial, except your poor, every-day

character. The next consequence is, that your religious instructions are mostly lost. Let your patience be exhausted, and your spirit be fretful and impatient as you put your weary child to bed at night, and the next moment call upon him to join you in acts of devotion, and he knows, without the power of reasoning, that such religion, can have but a slight hold on the heart. Above all things, do not so live, that your child shall feel that all your character is artificial, except the poorest part of that character; for this will not only teach him to be a hypocrite, but will shortly give him the heart of a little infant.

One more caution. If you would train up your child for usefulness among men, and for the glory hereafter, you must have no views which are measured by a scale narrower or shorter than that of eternity.

It is a universal law in the moral, as well as in the natural world, that the water can never rise higher than its fountain. He who feels that it is enough for him to move in a very narrow circle, will not be likely to fill one that is very wide, or to have his influence extensively felt. Just as the Indian boy, who has been taught that it is enough, if he be able to manage a canoe, will never be likely to be fitted to take command of a ship. And the mother who feels that the great object for which she lives, and for which her child is to live, is to have its body fed and clothed and sheltered, and to have him a creature of this world, will never so train him up that the spirit of her child will then be alive—for he must live when heaven and earth are gone;—that he must pray to the great God, and love, and serve him forever!

She let go my hands,—madness returned,—she hurried away. I stood with my eyes filled with tears, and my little bosom heaving with emotions which I could not have described; but I can never forget the impressions which that conversation of my poor mother left upon me! Oh, what a blessing would it have been, had the inscrutable providence of God given me a mother who could have repeated these instructions, accompanied by her prayers, through all the days of my childhood. But—“even so, Father, for so it seemeth good in thy sight.”

There is a gift which the mother can bestow—the richest in the universe of God. She cannot give her child earthly distinction; she cannot say that earthly blessings shall be his; but she can do more; she can place a crown of life on his head, and see him shine forth in the kingdom of God, as the sun in the firmament, forever and ever.—Rev. John Todd.

Never expect spiritual wealth, while you are indulging spiritual sloth.

and instructions of my mother during my childhood, in consequence of her having lost her reason. But I can recollect that when a very little child, I was standing at the open window, at the close of a lovely summer's day. The large red sun was just sinking away behind the western hills; the sky was gold and purple commingled; the winds were sleeping, and a soft, solemn stillness seemed to hang over the earth. I was watching the sun, as he sent his yellow rays through the trees, and felt a kind of awe, though I knew not wherefore. Just then my mother came to me. She was raving with frenzy—for reason had long since left its throne—and her, a victim of madness. She came up to me, wild with insanity. I pointed to the glorious sun in the west, and in a moment she was calm! She took my little hand within hers, and told me that “the great God made the sun, the stars, the world, everything;—that he it was who made her little boy, and gave him an immortal spirit;—that yonder sun, and the green fields, and the world itself, will one day be buried up, but that the spirit of her child will then be alive—for he must live when heaven and earth are gone;—that he must pray to the great God, and love, and serve him forever!”

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